Pages from John H Paton's World's Hope magazine mentioning CTR

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That is the way they preach. They would break out once in a while about the Jews:—"No Jews will ever be saved, only those who believe in and accept Jesus before he comes." I heard two different preachers say: "We advent people are the people,—the best people there is." I could not help thinking of the description of the Laodicean church, who say, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii. 17.

The preacher who had charge of the meeting one day said: "There will be a preacher's meeting [at such a cottage] at four o'clock. We do not wish to have any controversy. If there is, we shall close the meeting at once." I inferred from this that some one or more of the preachers had some advanced light, and that they were determined not to let him speak.

I think I have not written before since I received your photograph. It seems to me that all you would have to do to make it real, is just to have it speak. It could not be better.

I inclose my subscription for 1895. I hope and pray that God will open the way so that you will be able to publish the paper another year. I should feel very lonely without its visits. Your sister in the blessed hope.

L. J. EMERSON.

Redemption from Sin.

IT has been many months since you heard from me personally, but I assure you my thoughts often go out to you, and with the same loving esteem, for your work's sake; which I realize more than ever, as being very close on the line of universal truth; or the gospel (good news) for all people.

Your remarks in the HOPE of Sept. 1, in explanation of Bro. Russell's references to you and your work, in his "Harvest Siftings" and "A Conspiracy Exposed," call to mind most forcibly the "beheading" which befell myself and others,—once co-workers with Bro. R.,—several years after you were cast out, but long before these last "Conspirators" were accused of denying "their Lord" who bought them. And as I look back, I have a vague recollection of feeling that perhaps I *had* committed the unpardonable sin, as I gradually, and I might say unwillingly, changed from Bro. R's. view of "the Ransom," to your broader, and seemingly grander "Atonement" doctrine; but I assure you, dear brother, this change was not made without sleepless nights, and a great struggle; for at one time I verily believed that Bro. R. had the whole truth and nothing but the truth. And I can no more blame those followers of his, who exalt him as they do, than I blame John, on the isle of Patmos, who fell down to worship the Angel who brought him messages sweet to his hungry soul;—for truly the book, "Millennial Dawn" has been to hundreds in "orthodox" churches, as the little book in Revelation, when eaten; that is, both sweet and bitter.

You understand what I mean; and I am so glad to see you have the charity to admit, —regardless of the way you and your teachings are misrepresented,—that Bro. Russell is a co-laborer in the harvest field of the Lord, and that he is doing a grand and good work, and reaching many you could not reach, for he is only a short step in advance of "orthodoxy," while you (in my judgment) are several long steps in advance. Bro. R's view of the "Ransom" doctrine, which he makes the basis and test of Christian fellowship, is but little different from the orthodox vicarious atonement; and I no longer worry about the denial of such a view being an unpardonable sin, for I have learned to know by experience that faith alone, in Christ, can not make me a Christian; neither can his death and sufferings prevent, nor take the place of mine.

For example, if I wish to become a musician I seek a competent teacher, one in whom I have unlimited faith as a musician; but will my faith in my teacher make me a musician? Nay verily; though my faith in him were such as to cause me to think he was the best that ever practiced and taught music, yet my faith would avail me but little unless I appropriated his knowledge to myself, and practiced his teachings; and as faith in a music-teacher will not make me a musician, so I find that faith in Christ will not make me a Christian; but I must

acquire the Christ knowledge as my own, and practice long and faithfully, even as he my Teacher has done, before I can be anyways near like him, or approach him in efficiency. My music-teacher can not practice in my stead, although he may often practice *for* me, or in my behalf. He can not make a musician of me by taking my place, but I may become a musician by taking his place, and following wherever he leads, and doing as he has done, and still does. To reach the condition of at-one-ment with my teacher is not an instantaneous faith work, but it is a long and tedious practice, perhaps a life work, coupled with suffering and self-denial, for it was thus—my teacher tells me—that he became proficient as he is; and if I am to be "redeemed" from my condition of ignorance of music, I must practice long and patiently the teaching of my instructor.

This but feebly illustrates the difference between your view, and the popular view of redemption, or "the Ransom." But in plain language, let me say, that from which it is necessary for man to be saved or redeemed, is not the *penalty* of sin, but the *liability* to sin. It is in the sin, and not in the suffering, where the real trouble lies. The suffering is a remedy for sin and all right; and to be redeemed from suffering, (as orthodoxy teaches and wishes) without redemption from sin and the liability to sin, would leave us without a remedial agent, and in a worse condition than we were before. The mistake which all vicarious atonement teachers make, it seems to me, is in trying to present a way of escape from punishment, instead of from sin itself. Chastisement and suffering are good, not bad, and no one can reach perfection without them. It is the Christ way, and the only way. Man must first drink the cup of sorrow, before he can scale the heights of joy.

A practical religion is much better than a theoretical, and I think THE WORLD'S HOPE teaching on the at-one-ment points out the only true and practical way to become like Christ, and thus *created*, finished in the image and likeness of God.

I could write much more, but know you appreciate short letters best.

Please remember me to the "brethren" (this word includes sisters also) in Galien and Buchanan, and tell them I would be glad to visit with them again; and I may do so sometime. If you ever come near to Monett, be sure to visit me. Your true friend and brother. J. W. BRITE.

REMARKS.—I am glad to hear from Bro. Brite, and to have this expression of fellow-feeling. It is good to know that many are away beyond the recognition of lordship in any mere fellow-man, and who agree that the basis of Christian fellowship is far deeper and more important than *any* man's view of the doctrine of Atonement. If I mistake not, the only true basis of Christian fellowship,—one upon which all *Christians* can and do stand, whether orthodox or heterodox, so-called,—is the vital union with Christ, the inner, spiritual life. They are not and cannot be one in mere externals and matters of opinion or of definition; but all who have Christ within *are* one in Him.

The doctrine of Substitution is not invariably accompanied by the Spirit of Christ, neither does it necessarily exclude that Spirit. So we may safely say of any other view or definition of atonement. And the *vital* point is, not to be able to define the atonement, nor to understand its philosophy, but to be *at one* with Christ,—to have his Spirit within us to enable us to escape from the dominion of sin and death, and to grow up into Him, our living Head, in all things.

But this is not saying that understanding and definition are unimportant. It is the privilege of each Christian—each one who has accepted Christ and received his Spirit—to learn all he can as to His *way* of salvation. It does us good to see more and more of his wonderful plan; and to understand more and more of the *reason* of things. And the conviction has become very strong that our view of the subject of atonement makes more of Christ and of the vital, spiritual principle, than the view of those who blame us for denying the Lord and the Ransom.

Bro. Brite in his letter, (necessarily brief for such a great subject), has only touched on one phase of the great subject, and therefore has not clearly expressed all the teaching of the HOPE. He speaks of Christ as our great Teacher and Example, and of the

necessity that we drink into his Spirit and his knowledge, (by experience), and follow him in his sufferings, in order that we may become *one with Him* in the finished or perfect sense. In this I think he has spoken truly; but it is not the *whole* truth. His view as stated would be included in the "Moral Atonement," which is right as far as it goes. Our further view is expressed, in the little work on "Atonement," under the sub-head "Atonement in Christ." It is in this sense that our salvation *has been* wrought out *in Christ*, and faith laying hold upon his finished work,—the work wrought in Himself,—can say, "I *am* saved;" and this faith is good ground for the blessed hope of a perfect work to be wrought in us, and that we *shall be* saved in the finished and perfect sense of which Bro. B. speaks. No doubt he has seen the groundwork of which I here speak, though he has not mentioned it; and, if so, he knows how much more vital and important is the principle of being made one with God *in* Christ, (which involves fundamental *unity* with him, as the crop is germinally in the seed), than that He should do something *instead* of us, in order to appease an imaginary wrath in the heart of a loving Father. The oneness with Christ at the root, or in the seed, is the sure ground of hope that we shall be one with him at the top.—EDITOR.

Revival Meetings.

DEAR HOPE FAMILY: The battle between truth and error is still raging. But truth is mighty, and error must fall. Bless the dear Lord forever!

I have preached the blessed gospel of the Son of God the past few months in Dexter, Corinna, Detroit, Carmel, Smithfield, Belgrade, Rome, St. Alban, Palmyra, Athens, and Sidney; and am now (Aug. 30.) holding a few revival meetings in Pittsfield, Me. There is a blessed interest. Five have made a start for the kingdom of God.

Oh, how blessed is the dear Redeemer! All the way to Calvary he went for me, and mine, and *all* the lost sons and daughters of Adam! What a Saviour! Mighty to save *all* that will come to him! I love him because he first loved me. It was his loving-kindness that overcame and won my heart. I was lost, but Jesus found me,—found his sheep that went astray. Praise his dear name forever and ever!

Well, dear ones, be just as good as you can. Soon we shall meet beyond the river,—with every tear and trial past. Oh! that will be joyful, when we meet to part no more.

O. M. CHASE.

Father at the Helm.

INCLOSED find draft for six dollars, for two renewals, * * two new subscribers, * * and the balance for three copies of PERFECT DAY, one GOLDEN LINK, twelve of ATONEMENT and twelve of the tract "Christian Unity."

The day of clouds and thick darkness is upon us, but thanks to our kind Father for showing so many of us the glorious light of the coming morning. Sometimes when I look on the dark side, it almost seems as if there were a voice telling me that Father is at the helm and all is right. The Lord continue to bless Bro. Paton in the good work.

JOHN MARIN.

"BITTER as may be the disappointments of life, sad and tragic its realities, there is no room for eternal weeping and endless despondency. A life may be dimmed, but it cannot be extinguished. Sunshine and shadow often mingle; the threads woven in the robe of life are white and black. And in the rendering of some grand symphony, or matchless fugue, we hear the notes of discord. But it remains for us to walk the royal road of duty like spiritual athletes, carry the wealth of summer in our hearts, turn all discords into harmonies, and life will close as calmly as the paler glories of the night melt into the brighter glories of the day."—*J. B. Whitford.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

brought me. Everything looks different to me, and what once seemed to be a conglomerated mass of chance, now appears a perfect revelation of the order, wisdom, and love of God. Many dark passages of Scripture which would cause me to shudder, are now, when interpreted in the light of the Bible Plan of the Ages, indispensible to the system leading up to the final restitution of all things.

I have now devoted almost two years to studying the Bible in the light of the Plan of the Ages, and am now thoroughly convinced that the larger hope is a Bible doctrine, and seems to me to be indisputable; though it behooves us as Christians to be patient with others, and not be dogmatic, but let the Lord have his due time in convincing the world. I have preached publicly only a few times, but have done a good deal of talking privately, and have met a good deal of opposition from relatives and sectarian ministers. I love to do all I can to tell the glad tidings which shall be unto all people. M. J.

ANDERSON, Mo.

For Conscience' Sake.

I HAVE lately become acquainted with another dear brother who has been disfellowshipped by Bro. R. for conscience' sake. His name is H. C. Samson, who was formerly Professor in the Scandinavian department of the Morgan Park Theological Seminary of this city. While there "Millennial Dawn" fell into his hands, and he became quite interested in the truths it contains:—so much so that he severed his connection with the Seminary and moved to Allegheny to translate the book into Danish. It appears that by the time he had reached the middle of Vol. 3, he had discovered the true nature and tendency of Bro. R. and his work. Of course, he was instantly abused and cast out, like so many others, (for their good, I think). He is now fully liberated, has discarded the *false* doctrine of Substitution, and is now waiting and seeking more light.

This dear brother has suffered and is still suffering for conscience' sake. His love of the truth has cost him much, so that he is now in very straitened circumstances financially. His former situation, with a salary of $1000 a year is open to him, if he will renounce the blessed truth; but this, thank God, he does not appear willing to do. He is evidently a true child of God. He has accepted the larger hope of the full salvation of *all*, in Christ. He is also anxious to read your paper and books. Please send him on my account the HOPE, DAY DAWN, MOSES AND CHRIST, and ATONEMENT. I know it would be a great comfort to him if some of the brethren would write to him, to the end of comforting and strengthening him. How can we better serve Christ than to hold up such a brother's hands. His address is: H. C. Lamson, 17 Rhine St. Chicago, Ill. JULIUS STADE.

Thoughts and Conjectures.

DEAR BROTHER PATON: IF I can write so that you can read it without too much of your valuable time going to waste, it will let me give vent to thoughts and joys which to me are health and life and peace. We cannot expect otherwise than that my conceptions will be, as you expressed it in your kind letter, "a little mixed," seeing that we are here after the mixing of the leaven in three measures of meal, during the first four hundred years, A. D. Shall I understand that the three measures of meal refer to the descendants of the three sons of Noah? The leaven of truth and great joy was hid among all of them, and is bearing fruit to the ends of the earth.

We indeed see through a glass darkly, patiently striving and looking forward to the time when we shall know as we are known.

You and I have been accustomed to hear much said about man's "Moral Freedom." Have we not been taught that man had so much freedom that he could defeat God in his purpose, and write *failure* across His kindest endeavors? But we see that the "True light" now shineth for Jews and Gentiles, to enable us to be a mutual help to each other; and by God's grace assisting us, we will arise to a more perfect knowledge, and consequently to higher joys, and qualifications or more extended usefulness, under